The University of Chicago

THE TOMB OF ČANEFER AT THEBES (NO. 158)

A PART OF A DISSERTATION SUBMITTED TO THE FACULTY OF THE DIVISION OF THE HUMANITIES IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF ORIENTAL LANGUAGES AND LITERATURES
1938

By
KEITH C. SEELE

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PREFACE

The two plates with their reproduction of hymns to the rising and setting sun, together with the translations of the hymns, which are presented in the following pages, represent but a fragment from a larger work, in which it is intended to publish completely the tomb of Čanefer at Thebes. During the last two seasons of my sojourn in Egypt as a member of the Epigraphic Survey of the Oriental Institute of the University of Chicago, in 1934-1936, I spent most of my leisure time in this tomb, as a result of which I secured a complete set of copies of all the reliefs and inscriptions.

The process which I employed in the preparation of the plates is the same which underlies all the work accomplished by the expedition during the past dozen years or more. Their accuracy rests on the fact that as printed they are a combination of photography and careful drawing before the original at the wall, together with painstaking study of the material.

It is regrettable that only the translation can be reproduced in the following pages, and not the commentary which forms the foundation on which my renderings are based. I trust that at some later time it may be possible to reissue this fragment in company with all the material which by right should be studied in connection with it.

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THE HYMN TO RE‘
(Cf. Plate I)

(1) [Prais]ing Re‘ when he rises in the eastern horizon of heaven, by the Osiris, the Third Prophet of Amon, Čanefer, triumphant. He says:

The influence of the spirits and the dead cannot reach thee;
For thou are exceeding far from them, and they cannot see thee.
When thou art in heaven, whenever thou cruisest in the sky,
(2) Thy rays are seen by those who are on earth,
But (they) are not seen by those who are under the earth.
Thou ... to them, thou being very bright; thou being very great; thou being very dark; thou being very flecked;
Their abomination is light, and thou sendest ⟨it⟩ not out to them from thyself.
Thou (and thou alone) art a living one whose equal doth not exist,
The one that giveth life to (all) mankind.
⌜There hath never been born one that hath lacked thee ⟨to⟩ this day,
(For thou it is) who preventeth (3) his want of thee in every living thing.⌝
Thou art the light that repelleth ⌜strife⌝;
⌜None⌝ liveth that seeth thee not;
Thou art the breath that maketh the throat to breathe;
Not even a lion can live if he lacketh it.

Thou art the Nile that maintaineth mankind;
There is life to none, if it be not within him.
It is thou that didst beget and preserve thy creation:
(4) Man and the gods, flocks and herds, and all creeping
things in th[eir totali]ty.
⌜[Tho]u [art the ancient one that hath formed]⌝ him⟨self⟩
on his (own) wheel,
(And) thou hast (also) fashioned all that liveth with thy
(own) hands;
It is thou who hath created their forms:
A face each one (of which) is different from its fellow
among them.
Thou hast created (5) the glorious faces.
The awe of thee is (turned) against men,
And thy renown is against the gods;
It is thy strength that is in their bodies;
Thou prevailest over that which thou seest gathered to-
gether before thy beautiful face.
⌜Imperiousness⌝ is in thy face;
Thou prevailest over that which thou hast made.
Distinguished is thy face throughout the streets,
[O Ram with four heads on] one neck.
(6) Thou hast placed the Wadjet crown(?) upon thy head;
And the two feathers are fixed upon thy brow, (together
with) the horns of the ʒtf crown--that means the
Great Crown.
It is this (flint?) knife, this saw, which will overthrow
thy adversary:
Mayest thou take thy mace to smite their heads.
⌜He hath become Geb--th[at] (is) thy son; that (is) thy

[heir].

(7) He hath overawed them, that he might make destruction among them.

The ʒmś staff is in thy grasp.

His limits cannot be reached;

His mysteries are the manifestation of him that is hidden;

What is in him is unknowable.

He prevaileth over (8) them that prevail;

He ⌜goeth about seeking⌝ (how) he may make carnage;

He casteth ... at him who would assail thee;

Crushed for thee are all thy adversaries:

Men and gods, the spirits, and the dead.

(9) The prophet of Amon, Čanefer, triumphant, has praised Reʿ at early morning, when (10) he has come forth, after he has opened his ball of clay; (then) he mounts up to the sky (11) as Khepri, and he enters into the mouth of her from ⟨whose⟩ thighs he comes forth (12) at his birth in the east of heaven. (13) ---- raise(s?) him up --- Osiris ----- (14) ... ----- (15) -----.

THE HYMN TO ATUM
(Cf. Plate II)

(X+1) --- --- . . . --- thou hast --- from them ------

(X+2) --- thou [hast] --- thy sky with thy horns; thou hast united the earth with thy horns ---

..... (X+3) [without] his becoming weary; "one who hath no equal": so saith he that beholdeth thy face,

(O Thou) that maketh the light of heaven.

Thou art lord of -----;

(X+4) Who made the mountains and created the hill-countries;

Who made all that is and everything that existeth,

Atum, ruler, creator ⌜of [eternit]y⌝, ⌜regent⌝ of that which he himself made.

Thou art Khepri: thou art he that fashioned men and made the gods;

[Thou art he who] ------

------ (X+5) the lord of all;

Thou art lord of the entire earth;

Thou rulest heaven as the horizon-dweller, shining on the elevation of Shu;

(But) the entire earth is beneath thee, for thou hast taken it captive.

Thou lightest all men with thy beauty;

⌜[Tho]u art⌝ Atum, [lor]d [of renown, great of majesty] .

------ (X+6) --- being ⌜[grea]t⌝, renewed, lofty, young.

Praises ------ [Reʿ] before thee.

Thy eye seeth every evil being that surroundeth thy shrine,

While thou prevailest over them more than the (other) gods.

------ his --- that made the gods.

Mayest thou be gracious (and) mayest thou give life anew to the Third Prophet of Amon, Čanefer, (X+7) [triumphant. He saith]:

(O) Atum, who fashioneth hearts in youth;

------ [thou breakest up figh]ting and punishest strife;

------ ⌜countenances⌝,

Washer of the ⌜ruddy ones⌝,

When Reʿ sets in [Heli]opolis, and Atum [s]ets in Herakleopolis.

Hail to thee, Atum, lord of fearfulness, great of grandeur;

(X+8) --- of horns, sharp of horns;

Unequalled among the gods:

Mayest thou permit the Third Prophet of Amon, Čanefer, triumphant, to respond, and that he endure in the ⌜necropolis⌝.

Praise, praise, in peace, O Reʿ,

Whom the sky conceiveth,

Whom Nut bringeth forth,

And who cometh forth anew every day;

Who goeth out from Nn.t,

Bull among (X+9) ⌜[the cows]⌝.

--- his ---;

Who came into existence of his own accord;

Whose name is not known.

Radiant one that divideth the clouds, and cleaveth the rain-clouds;

Lord of appearances: (when) [heˇ] riseth in his forms, brightened are the gods by his beauty.

Mightiest of the mighty ones, leader of the gods;

Great illuminat[or], chief of his flame;
Fire great (X+10) ⌜[of magical power, secret of form,
That fashioned]⌝ the god[s] ⌜by⌝ his counsels;
Lord of renown, great of grandeur, abundant of fearfulness
in the west of heaven.
They extend their arms at his approach, (he being) great
of flame in the east of heaven.
Those who are in their caverns are hidden,
But he that knoweth the road[s]
(X+11) ------ pleasant ------
Who setteth his terror in his adversary;
To whom the westerners offer praise,
When he directeth his face to the west of heaven.
How beautiful art thou (X+12) ------
------ which is on the island of Nsrsr;
(He) with extended face and eager horns;
Living in his flames;
Bull sojourning in his two horizons,
Protecting the uraeus serpent in the midst of (X+13) ------.
------ in it.

Come thou to the Osiris, the Third Prophet of Amon,
Čanefer, triumphant, for his praises are ------.

PLATE I

PLATE II